

The SWORD of the LORD

Edited by JOHN R. RICE.

"And they cried, The Sword of the Lord, and of Gideon." Judges 7:20

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Chicago Gospel Tabernacle, founded by famous evangelist, missionary leader and song writer, Paul Rader, at 3100 North Clark Street (at Barry), Chicago, where Sword Conference on Evangelism will be held November 21-28. The main auditorium seats 2,800 people, the chapel nearly 400.

On to Chicago!

By the Editor

"Now there were in the church that was at Antioch certain prophets and teachers; as Barnabas, and Simeon that was called Niger, and Lucius of Cyrene, and Manaen, which had been brought up with Herod the tetrarch, and Saul. As they ministered to the Lord, and fasted, the Holy Ghost said, Separate me Barnabas and Saul for the work whereunto I have called them. And when they had fasted and prayed, and laid their hands on them, they sent them away. So they, being sent forth by the Holy Ghost, departed . . ."—Acts 13:1-4.

In the Scripture above we are told how Christian workers gathered at Antioch and ministered to the Lord and waited and fasted until the Spirit of God gave clear instructions and sent them forth. Out of those few days in the church at Antioch came the great missionary journeys of Paul and Barnabas and countless other blessings which are not recorded.

Here and now we are calling Christian workers from all over America, those who are interested in revival, those who feel the need for a new burden, a new anointing, new light and power from God, to meet us in Chicago Thanksgiving week, November 21-28, at the Chicago Gospel Tabernacle, 3100 North Clark Street, for a great conference on revival and soul winning, sponsored by THE SWORD OF THE LORD, the Chicago Christian Business Men's Committee, the Chicago Gospel Tabernacle and many other churches and pastors in the Chicago area.

America cries out for revival. Pastors and Christian workers, all earnest Christians, need to come apart to some quiet place and study and pray and be taught and meet God afresh, to be endued with the mighty power of the Holy Spirit for soul winning. Jesus said to His disciples, "Come ye yourselves apart . . . and rest a while." One hundred and twenty tarried at Jerusalem until they had a Pentecost of power. Moravian brethren waited on God at Herrnhut until the power of God came down, resulting in a world-wide

missionary movement, with thousands saved. John Wesley had his Aldersgate experience when his heart was warmed by the fire of the Holy Spirit and he was empowered for a miracle life of service. A generation ago D. L. Moody each year called Christian leaders and workers from all over England and America to Northfield, Massachusetts, where they were led by Moody, R. A. Torrey, John McNeill, Dr. Wilbur Chapman and others, who taught people how to pray, how to win souls, how to be filled with the Holy Spirit, how to have revivals.

That is the pattern for this Sword of the Lord Conference on revival. For three years such conferences have been used to fire the hearts of thousands. Come! Find the Lord in fresh power. Learn to pray, learn to win souls, learn to trust God, to be filled with

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Four Appointments

By REV. R. S. BEAL, D.D.

Pastor, First Baptist Church, Tucson, Arizona

"And as it is appointed unto men once to die, but after this the judgment: So Christ was once offered to bear the sins of many; and unto them that look for him shall he appear the second time without sin unto salvation."—Heb. 9:27, 28.

Human appointments are often interesting and profitable but are not final. There is no appointment made by man but what can be broken in one way or another. Some appointments are pleasant and others are not.

When God establishes appointments they cannot be broken nor evaded. No matter how we may try to miss them they must be met. In this message I call your attention to four divine appoint-

ments, one of which has been met for man's eternal good, and the other three are yet to be consummated.

The first one suggested in the portion of Scripture we are considering is

The Appointment With Death

God makes this appointment and only God can interrupt it. The

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Hotel Rates

For Sword Conference on Evangelism

Here we give the rates and locations of some nice hotels, some in walking distance from the Chicago Gospel Tabernacle where The Sword of the Lord conference on evangelism will be held; others available by street-car.

COMMONWEALTH HOTEL, 2757 North Pine Grove, single rooms \$3.00 and up, double rooms \$4.00 and up.

BELAIR HOTEL, 424 Diversey. Single rooms \$3.50 and \$4.00, double rooms \$5.00 and \$6.00, twin \$7.00.

BELMONT HOTEL, 3172 N. Sheridan Road, single rooms \$5.25, twin \$8.25, two-room suite \$10.25.

WILMONT HOTEL, 933 Belmont, single or double rooms with connecting bath \$2.50 and \$3.00, with bath \$3.50.

LA SALLE HOTEL, LaSalle and Madison, single rooms \$4.50 to \$8.00, double rooms \$6.50 to \$8.50, twin \$8.00 to \$11.00.

CHICAGOAN, 67 W. Madison, double bedrooms \$6.00 to \$9.00, twin \$7.00 to \$11.00.

LA SALLE PLAZA, 873 N. LaSalle, single rooms \$1.50 to \$2.50, double rooms \$2.75 to \$3.50. Only \$3.50 rooms have bath but all have running water.

Again we suggest that reservations be made as soon as possible to be sure that you have a good room, that you know what it will cost. Then when you arrive in Chicago a taxi can take you from the depot immediately to the hotel where you have a reservation, and there will be no confusion and no delay.

And of course our readers must act with courtesy in this matter. If for any reason you find you cannot come, then the hotel room must be cancelled immediately, ahead of time, so the hotel will suffer no loss. I suggest that you write today for hotel reservations.

When Is It Finished?

"On him they laid the cross, that he might bear it after Jesus."—Luke 23:26.

"It is finished."—John 19:30.

By REV. BOB SHULER, D.D., LL.D., L.H.D.
Pastor, Trinity Methodist Church, Los Angeles

(From book, WHAT NEW DOCTRINE IS THIS? Published at \$1.50 by Abingdon-Cokesbury Press, Copyright by Stone & Pierce. Used by permission.)

Luke, in this text, records history's most famous accident. Here was a black farmer, come up from Cyrene, possibly to sell chickens and eggs, maybe to buy some provisions for the following week. It is not known whether he had ever heard of Jesus. As he walked the streets of Jerusalem, he heard the shouting of a mob: "Away with this man!" "Crucify him, crucify him!" "His blood be on us, and on our children!" He was undoubtedly attracted by the excitement that prevailed. He was inquisitive. He drew near. He was tall and strong; so he tiptoed and peered over the heads of the people who thronged someone in the center, a man staggering under a cross. Here was the criminal! We are sure that Simon appraised him.

"Not a bad-looking fellow. Doesn't appear very tough. Wonder what his crime is? Must be a traitor who has attacked either the rabbis or 'Caesar.' And then the culprit fell beneath his cross.

Possibly a Roman soldier kicked him. "Get up, you knave, and carry on. The crest is just ahead!" It may be that Jesus struggled in His effort to rise. But His physical strength was



Dr. Bob Shuler

gone. He lay there prone, bleeding from the thorns in His temples, the spittle of the mob drying in His beard, His back lacerated with the scourge.

We do not know whether pity or scorn moved in the heart of the Cyrenian as he beheld this strange pantomime. We do know

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THE CRITERIA OF CHRISTIAN CONDUCT

Scriptural Standards by Which We May Judge What Is Right for the Christian and What Is Wrong

By REV. V. RAYMOND EDMAN, Ph.D., LL.D.
President Wheaton College, Wheaton, Illinois

"For even Christ pleased not himself."—Rom. 15:3.

As a Christian, a believer in the Lord Jesus Christ as my personal Saviour, a follower of the Altogether Lovely One, what criteria of Christian conduct should be mine? Should I go to the movies, the theatre, the opera, taverns, Sunday baseball games, and the like? On many points there is a wide variety of opinion, with the warmth of the argument varying in direct proportion to the debatability of the problem.

It appears that the Scriptures distinguish between various types of conduct. Some matters are clearly required: to love the Lord our God with all our heart (Deut. 6:5); to keep His commandments (Exod. 20:1-17, with the understanding that in the New Testament the "Lord's Day," the first day of the week, replaces the Sabbath of Israel); to be kind one to another (Rom. 12:10); to be diligent in our duties (vs. 11); to rejoice in hope (vs. 12), and others too numerous to mention here. On the other hand there are many things we must avoid because of their being sinful and harmful as in the Decalogue, and elaborated in the Epistles, as "Let him that stole steal no more . . . Let all bitterness . . . and evil speaking be put away . . . But for-

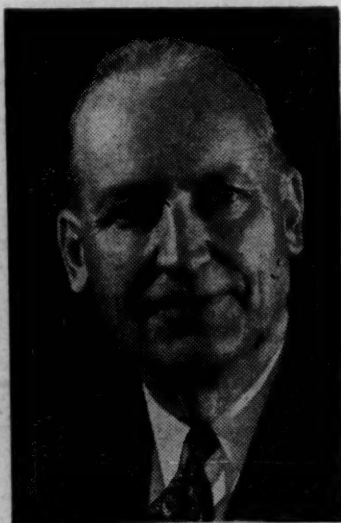
nication, and all uncleanness, or covetousness, let it not be once named among you . . . Neither filthiness, nor foolish talking, nor jesting . . ." "Children, obey your parents: for this is right" (Eph. 4:28-5:4; 6:1); and the like. (See Col. 3).

In between what we are told clearly to do, and what not to do, there is a wide area of borderline cases; matters intrinsically innocent in themselves, but good or evil according to principles found in the Word of God. It is this area that provides most of the confusion for us and to which we should pay the closest attention, in order that we be con-

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Dr. V. Raymond Edman



Rev. R. S. Beal

Prayer: A Condition of Holy Spirit Power

Second Article by EVANGELIST JOHN R. RICE, Editor

(Last week in the article, "Prevailing Prayer for Holy Spirit Power," we showed that the Bible repeatedly promises the power of the Holy Spirit in answer to prevailing prayer and gives many examples in which Holy Spirit power came as a result of prayer. Here is a continuation of that article in which we will show: first, Bible examples of people filled with the Holy Spirit because of the prayers of others; and, second, that there are many general promises about prayer which usually cover the matter of praying for the Holy Spirit's fullness.)

I. The Bible Gives Us Clear Examples of Some Filled With the Holy Spirit Because of the Prayers of Others

It is not surprising that some people are filled with the Holy Spirit largely as a result of the prayers of others. When we pray for a revival and the revival comes, we may be sure that some are blessed, not only because of their own prayers, but largely because of the prayers of others. My mother gave me to God when I was born. She prayed for God to make me a preacher and called me her "preacher boy." She died before I was six years old, yet I am certain in my heart that much of the blessing of God on my ministry could be traced back to the prayers of my mother that I would be a Spirit-filled, soul-winning preacher.

1. Consider the Case at Pentecost When "They Were ALL Filled With the Holy Ghost..."

Do you suppose that every one of the Christians who were filled with the Holy Spirit at Pentecost just accidentally happened to get the thing prayed through and settled at the same time? No, we must be impressed with the fact that they were all with one accord in one place, and that they were all filled with the Holy Spirit at one time, because God heard their united prayers. The united prayers of these Christians, that all of them might be filled with the Holy Spirit, were answered. Each one, then, could properly believe that he was filled

with the Holy Spirit partly as a result of the prayers of others. Oh, how the churches today ought to learn united praying for the coming of the Holy Spirit upon the pastor and all of the members!

It was such a prayer meeting, I think, at Herrnhut, in Austria, on August 13, 1727, when the Holy Spirit was poured out in great power upon Count Zinzendorf and the Moravian congregation, so that, fifty years before the beginning of modern foreign missions by William Carey, the Moravian church led the way in mission work in pagan countries. As a result of united prayer, God often sends the fullness of the Spirit upon many, some of whom are filled partly because of the prayers of others.

2. New Converts in Samaria Were Filled With the Holy Ghost When Peter and John Prayed for Them

When persecution arose in the thriving church at Jerusalem, after Pentecost, Deacon Philip went down to the city of Samaria and preached Christ to them. Great numbers were saved. God's mighty power was manifest in Philip and there was great joy in that city (Acts 8:3-8). And again an interesting passage tells us how the apostles heard of this revival and sent Peter and John to pray for the new converts that they might be filled with the Holy Spirit.

"Now when the apostles which were at Jerusalem heard that Samaria had received the word of God, they sent unto them Peter and John: Who, when they were come down, prayed for them, that they might receive the Holy Ghost: (For as yet he was fallen upon none of them: only they were baptized in the name of the Lord Jesus.) Then laid they their hands on them, and they received the Holy Ghost."—Acts 8:14-17.

Some have foolishly made a rule here where God makes none. I think that God wanted the people to look up to the apostles and listen to their guiding counsel until the New Testament should be written. So He gave Peter and John the privilege of coming down and setting the apostolic seal somewhat on the revival efforts of Philip the deacon, and of seeing these new converts filled with the Holy Spirit. These converts had already believed and they were already baptized in the name of the Lord Jesus. Peter and John, "when they were come down, prayed for them, that they might receive the Holy Ghost." The apostles laid their hands on these new converts even as one might lay his hand on a sick person in praying for his recovery, or on the head of a sinner while praying for his salvation, or as we who are on ordaining councils and presbyteries lay our hands on the heads of young ministers when they are ordained to the ministry, while we pray God to fill them with the Holy Spirit. And these converts, when Peter and John had prayed for them, received the Holy Ghost. That is, the Holy Ghost fell on them, even as He was poured out at Pentecost upon the disciples in Jerusalem. They were filled with the Holy Spirit, endowed with power from on high. And this was an answer to the prayer of others.

I do not suppose that these new converts did not pray for themselves. We take it for granted that they longed to be filled with the Spirit and that their own prayers were mingled with those of the apostles, Peter and John. And God answered the united praying and filled them with the Spirit.

It is important to notice that this was since Pentecost and was certainly clearly in the present

dispensation and a proper model today for Christians. We should pray and be filled with the Spirit and we should pray for others that they may be filled with the Spirit.

3. John the Baptist Seems to Have Been Filled With the Holy Spirit in Answer to Prayers of His Father and Mother

It was said of John the Baptist "that he should be filled with the Holy Ghost, even from his mother's womb." Later in life, after John had come to see himself a sinner and trusted Christ, we may be sure that he joined his own prayers to those of his father and mother. But in his babyhood he was filled with the Holy Spirit. He was filled with the Holy Spirit before he had prayed. But his parents had prayed earnestly and long. Doubtless in answer to their prayers, John was filled with the Holy Spirit.

In Luke 1:13 we are told how the angel came to announce to Zacharias the coming birth of his son: "But the angel said unto him, Fear not, Zacharias: for thy prayer is heard; and thy wife Elisabeth shall bear thee a son, and thou shalt call his name John." Then the angel continued to tell the great joy and gladness that would come, because John would be great in the sight of the Lord and should drink neither wine nor strong drink and should be filled with the Holy Spirit, even from his mother's womb and would turn many to God (Luke 1:13-17). The angel evidently was going over the very things for which Zacharias and Elisabeth had prayed. They had prayed for a son. They had prayed for many years, for verse 7 tells us that "they were both now well stricken in years." They had prayed for a son who would bring great joy to them because he would be great in the sight of the Lord. They had prayed for a son who would never drink, a son who would be filled with the Holy Ghost, a son who would be a soul winner, a son who would go before the Lord Jesus in the Spirit and power of Elijah! The angel recounted each point to Zacharias as a part of the message, "Thy prayer is heard!" That prayer was not just for a son but for the kind of son that John the Baptist turned out to be, a son filled with the Spirit of God, a forerunner of the Saviour, a great soul winner.

We must surely believe that John was the kind of a preacher that he was, a Spirit-filled, soul-winning preacher, because of the prayers of Zacharias and Elisabeth.

I am quite certain that John, when he saw himself a sinner and repented and then consciously put his trust in the coming Messiah and set out to live for God, earnestly prayed to be filled with the Holy Spirit. Yet Zacharias and Elisabeth had prayed before John prayed and their prayer was already partly answered before John himself ever learned to pray. Mothers and fathers should pray for their children. They should pray that God would give them boys to be preachers, girls to be soul winners. They should pray that God would fill their children with the Holy Spirit and mighty power. Such prayers are heard, thank God! Samuel was the mighty Spirit-filled prophet of God, which he was, largely because of the prayers of Hannah. Many a preacher, greatly used of God, has learned that his mother gave him to God in babyhood and for long years besought God to use him in the ministry.

4. Paul the Apostle Earnestly Prayed for Others to be Filled With the Holy Spirit

You do not believe in praying for the fullness of the Spirit, you say? How different you are, then, from the Apostle Paul! For in his letter to the church at Ephesus, Paul reminded them that he was praying for them to be filled with the Spirit.

The first mention of this constant prayer of Paul is in Ephesians 1:15-19, as follows:

"Wherefore I also, after I heard of your faith in the Lord Jesus, and love unto all the saints, Cease not to give thanks for you, making mention of you in my prayers; That the God of our Lord Jesus Christ, the Father of glory, may give unto you the spirit of wisdom and revelation in the knowledge of him: The eyes of your understanding being enlightened; that ye may know what is the hope of his calling, and what the riches of the glory of his inheritance in the saints, And what is the exceeding greatness of his power to us-ward who believe, according to the working of his mighty power."

Paul continually gave thanks for the Ephesians, making mention of them in his prayers, that God would give unto them "the spirit of wisdom and revelation in the knowledge of him" and that they might know "what is the exceeding greatness of his power to us-ward who believe, according to the working of his mighty power." He was praying for them to know the fullness of God's power and to have the Spirit of wisdom and revelation. The word spirit in verse 17 is spelled with a small letter by the translators, but it evidently refers to the Holy Spirit. Verses 19 and 20 make it clear that this mighty power of God is the power of the Holy Spirit "which he wrought in Christ, when he raised him from the dead". Paul prayed for the people at Ephesus to be filled with the Holy Spirit.

Again this earnest and continual prayer of Paul for the Ephesians to be filled with the Spirit is mentioned in the third chapter. In verse 14 Paul tells them that he bows his knees unto the Father in prayer, and verses 16 to 19 tell us the things for which Paul pleaded for them:

"That he would grant you, according to the riches of his glory, to be strengthened with might by his Spirit in the inner man; That Christ may dwell in your hearts by faith; that ye, being rooted and grounded in love, May be able to comprehend with all saints what is the breadth, and length, and depth, and height; And to know the love of Christ, which passeth knowledge, that ye might be filled with all the fullness of God."—Eph. 3:16-19.

Paul prayed that they "might be strengthened with might [or power] by his Spirit in the inner man." He prayed "that ye might be filled with all the fullness of God." The fullness of God is the fullness of the Holy Spirit. He prayed that they might have the power of the Holy Spirit in the inner man and be filled with all the fullness of God.

Paul plainly told these Ephesians twice in the same letter that it was his constant prayer for them that they should have the might of the Holy Spirit and be filled with His fullness. Oh, how we preachers ought to pray for our

people that they might be filled with the Holy Spirit!

You can see, then, that it is right and proper for all Christians to pray to be filled with the Spirit and to pray for others that they, too, might be filled with all the fullness of God, the endowment of power from on high. It is right that we should pray to have the power of Pentecost for ourselves and that others may have the same mighty power.

There is more to be said on this subject. But before we close this chapter, let me plead with you to have it forever settled that you have a right to beg God for His power and that you may pray to be filled with the Holy Spirit, or, if you prefer the term, that you may be baptized, overwhelmed, surrounded and covered with the Spirit of God, so you may be a soul winner, so you may witness with power. So the promise that the heavenly Father will give the Holy Spirit to them that ask Him is for this dispensation as well as others. The many, many examples in the Bible prove that Christians have a right to pray to be filled with the Holy Spirit.

II. Many, Many Promises of Answers to Prayer Surely Cover the Matter of Praying for the Holy Spirit's Fullness

Jesus did promise the Holy Spirit to them who asked the Father. Jesus did plainly command the disciples to tarry in Jerusalem until they should be endowed with power from on high. And the disciples surely did understand that command with a promise to involve prayer, for they "continued steadfastly in prayer and supplication" until the power of Pentecost came upon them. And we certainly do have many, many clear Bible instances of people who prayed and were filled with the Holy Spirit long after Pentecost. But if there were not a single verse in the Bible that specifically promised the power of the Holy Spirit in answer to prayer, I would still be compelled to believe that God must give His power to those who seek it and plead for it with all of their hearts. For many, many Scriptures clearly promise anything that is asked for in Jesus' name, or in faith, or according to God's will. And such

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- All such changes should be reported directly to THE SWORD OF THE LORD, 214 W. Wesley St., Wheaton, Illinois. Rather than through your local post office.
- Both old and new addresses should be included when notifying us of a change.
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On to Chicago

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the Holy Spirit! This life-transforming conference is for you!

Finest Christian Leaders Supporting Conference

We are indeed pleased and grateful to God for the fine support this Conference on Evangelism has in Chicago.

First, The Chicago Gospel Tabernacle, established by Paul Rader, is a fine independent church with a good reputation in Chicago. Mr. Rader was pastor of the famed Moody Church and resigned to establish this great tabernacle center where thousands of souls have been saved. The Tabernacle has never been connected with false cults. Here the strongest preachers of America have come for special services. Rev. Clarence Erickson is well known and greatly loved in the Chicago

area and elsewhere. We are glad to have their cooperation.

The Chicago Christian Business Men's Committee is the mother organization of the Christian business men's committees over the nation. Mr. Frank Sheriff, the present chairman, has been associated with the committee for many, many years; has done a marvelous work in Chicago with the noon-day service and radio broadcast, a large servicemen's center where thousands have been saved, etc. These Christian business men come from many evangelical, Bible-believing denominations, and we are glad to have their official help in this conference.

In nearby areas, too, there is wonderful cooperation. In Wheaton the speakers for this conference are invited to fill the chapel periods at Wheaton College for the week. An auxiliary conference will be held at Wheaton Bible

Church with the cooperation of other local churches. In Rockford, Illinois, an auxiliary conference will be held with ten churches officially cooperating and services in the First Baptist Church, the First Mission Covenant Church and the Evangelical Free Church, three of the largest churches in town. In Milwaukee a number of churches will cooperate with auxiliary services in the Wisconsin Tabernacle. In Gary, Indiana, an auxiliary conference will be held in the Central Baptist Church with the cooperation of other churches and pastors.

The speakers represent a surprisingly large area of Christian influence. Dr. Faris E. Whitesell, professor of evangelism and homiletics in the Northern Baptist Seminary, will represent that school. We are glad to have Dr. William Culbertson, president of Moody Bible Institute to, in a sense, represent that great school. Dr. Harry E. Jessop, president of the Chicago Evangelistic Institute, will speak at three of the auxiliary services. The Northwestern Schools at Minneapolis will be represented by their president, Dr. Billy Graham, eminent soul winner. Dr. Graham will also, in some sense, represent Youth for Christ of which he is the international vice-president. Bob Jones Uni-

versity will be represented by Dr. Bob Jones, Sr., the founder, and Dr. Bob Jones, Jr., the president.

We have contacted some three hundred pastors in the Chicago area in regard to this conference, and we are grateful for a heartwarming response on the part of many.

We anticipate that hundreds of Christian workers from many denominations not only from the Chicago area but from all over the nation will come together in Chicago Thanksgiving week to be blessed in the great Chicago Tabernacle during the Sword of the Lord Conference on revival and soul winning.

A Program Fitted to Stir Hearts for Revival!

We are glad that many great Christian institutions are represented on our program. But actually the men on the program were invited primarily because they are leaders in evangelism, because of the message they have to give from God. Every one of these men believe that mass evangelism is still possible and still the plan of God to reach the great masses of people. Every one believes in personal soul winning. Every one believes in the power of the Holy Spirit of God! Every one of them believes that Christians should live separate and

holy lives with all on the altar for Christ. Thank God, every one of them is a man of prayer and with a deep burden for souls.

Dr. Bob Jones, Sr., will be with us the entire eight days. He has preached to more people in revival campaigns and has seen more people come forward to claim Christ as Saviour than any man living! What a giant of a man he is for God! Dr. Billy Graham has just closed a great fifteen-day campaign in Des Moines, Iowa, where 725 people claimed Christ as Saviour, making the first-time decision; and many, many others surrendered to full-time Christian service or rededicated their lives to Christ. He has a burning heart and has won many thousands in England and America, though just a young man.

Dr. Joe Henry Hankins, the fervent southern preacher of Little Rock, Arkansas, has been used in great union campaigns at Cleveland, Ohio; Bellingham, Washington; Fort Wayne, Indiana; Los Angeles, California, etc. He has a fervent heart and preaches with passion and tears. We thank God for his ministry.

Evangelist William H. Rice, the editor's brother, will be assistant director of the conference and will

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Prayer: A Condition of Holy Spirit Power

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promises clearly cover the matter of Holy Spirit power.

This is true in Mark 11:24 where Jesus said, "What things soever ye desire, when ye pray, believe that ye receive them, and ye shall have them." Here is a promise that anything people pray for in faith they may have. To be sure God gives faith only for right and proper things. But it is certainly right and proper for Christians who want to do God's will to have God's power. And if there were no other promises in the Bible, Mark 11:24 promises me that I may have the fullness of the Holy Spirit when I ask, if I believe and do not doubt.

Consider John 14:13, 14: "Whatsoever ye shall ask in my name, that will I do, that the Father may be glorified in the Son. If ye shall ask any thing in my name, I will do it."

Here is a promise that is for "whatsoever," just so we ask it in Jesus' name. I once put in the name of a lost, rebellious young woman instead of the word "whatsoever" in verse 13 and instead of the word "anything" in verse 14, claimed the promise, and God answered. **Anything means anything.** **Whatsoever means whatsoever.** I have a right to read John 14:14 as follows: "If ye shall ask the fullness of the Spirit in my name, I will do it." If I realize that soul winning can be done only in the power of God, if I realize that poor doomed souls will burn forever in Hell unless somebody rescues them, and if the only way I can win them is to have the power of God; and if I earnestly claim this promise and do it in Jesus' name, I certainly may have the power of the Holy Spirit upon me. You see, if there were no other promises in the Bible on this question, all these promises that we may have whatever we desire when it is in Jesus' name, or when we pray in faith, or when we pray according to His will, are enough to justify our praying for the power of the Holy Spirit.

Consider another Scripture. First John 3:21, 22 says: "Beloved, if our heart condemn us not, then have we confidence toward God. And whatsoever we ask, we receive of him, because we keep his commandments, and do those things that are pleasing in his sight." If my heart, when lifted up to God in prayer, does not find any of his displeasure upon me, and I know that I am praying in His will and keeping His Word in this matter, then, says the Scripture, whatsoever I ask I receive of Him. I believe that this might mean daily bread. It has meant that to me many a time. I believe it might mean money for God's cause. Many and many a time this promise and like promises have meant help for the Lord's work when I prayed. But certainly it could mean and does mean that I may

ask for supernatural endowment of power; the anointing, or baptism, or the fullness, or pouring out of the Holy Spirit upon me, to do the work He has commanded me to do. I have a right to pray for that. Many, many Scriptures authorize me to pray for whatever God gives me faith for, or whatever is according to His will, or whatever I can ask in His name.

There is a general doctrine throughout the Bible that a Christian has a right to pray for anything which will honor God, anything that he needs for Christ's service, anything that God reveals to him is in the will of God. Such promises authorize a Christian to pray for the fullness of the Holy Spirit, even if there were not a single promise in the Bible which particularly offered us the power of the Holy Spirit in answer to prayer.

But certain particular promises necessarily involve the power of the Holy Spirit. In II Chronicles 7:14 God makes this sweet offer: "If my people, which are called by my name, shall humble themselves, and pray, and seek my face, and turn from their wicked ways; then will I hear from heaven, and will forgive their sin, and will heal their land." Down through the ages God's saints have regarded this as a promise of revival, of a moving of God's Spirit upon His people, for the convicting and saving of sinners and the healing of the spiritual ills of the land, as well as the material ills. If this is a promise for revival, then it is a promise of the fullness of the Holy Spirit. For God can send revival only through the work of His blessed Spirit. And God can convict and save sinners only through the work of His blessed Spirit. So when God invites us to pray for revival, He invites us to pray for the fullness of the Holy Spirit.

I would be gentle here. I would not willingly cause a moment of grief to any Christian brother who differs with me. And yet I feel that some good men have robbed God's people of their heritage, have unwittingly aided apostasy, have unwittingly hindered revival by teaching people that they are not to pray for that which Jesus encouraged us to pray for. And we ought to be careful in instructing people to give them Scriptural instruction. Certainly we ought to avoid as far as possible fanaticism and confusion. But wild fire is better than no fire. But the loud cries and inconvenience, and some disorder brought by a new baby in the house is better than barren wombs and empty arms and cold hearts. So, oh, may God give us revival, and conviction and souls saved, and the blessing and power of God upon His people, at whatever cost! Oh, how dearly some of us must pay if we discourage God's people from seeking the power of the Holy Ghost to do the will of God!

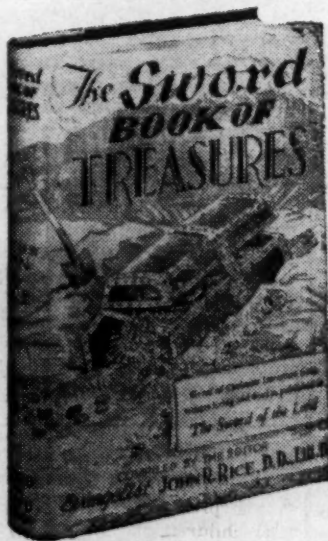
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The Criteria of Christian Conduct

(Continued from Page 1)

sistent and effective Christians. For those border-line cases the Scriptures give us basic principles of conduct, rather than precepts (Rom. 12-14; I Cor. 8, and elsewhere); and we should catch the spirit as well as the letter of the Word to apply to our conduct. In so doing we must remember that customs and conventions vary from one country to another, as well as from one century to another. The relatively large amount of freedom allowed to American young people would be a stumbling block to Latin American or Chinese Christians, for example.

The criteria of Christian conduct seem to be the following:

1. There Should Be No 'Conformity' to the World (Rom. 12:1, 2)

What is the world, and worldliness? The Word says, "Love not the world, neither the things that are in the world. If any man love the world, the love of the Father is not in him. For all that is in the world, the lust of the flesh, the lust of the eyes, and the pride of life, is not of the Father, but is of the world. And the world passeth away, and the lust thereof: but he that doeth the will of God abideth forever" (I John 2:15-17). The "world" is a spirit, and is expressed in things. It defies exact definition, because it is a spirit. The closest working definition I have found is that of John Wesley, "Whatever cools my affection toward Christ is the world." This is a subjective standard, to be sure, to be applied individually by each Christian. What may cool my affection for Christ may be a matter of total indifference to you: worldly for me, and not for you! We should ask ourselves the question, however, "Is it conformed to the world?"

2. There Should Be No 'Condemnatory' Attitude on Our Part (Rom. 14:1-3)

"Let not him that eateth despise him that eateth not; and let not him that eateth not judge him that eateth" (vs. 3), for God had approved both of them. The Apostle Paul is using an illustration of worldliness familiar in his day: i. e., should a Christian eat food offered to idols (see I Cor. 2). The idol was nothing in itself; and a Christian could eat, or not, according to his own conscience; but he was not to condemn his fellow Christian of different practice.

3. We Are to Have Our Own 'Convictions', Based Upon the Word of God (Rom. 14:4-9)

"Let every man be fully persuaded in his own mind" (vs. 5). We are to have the Lord pre-eminent in our lives, to judge ourselves, and not the servant of another (vs. 4). I recall the conversation of long ago with a distinguished servant of Christ. I had proposed to take off a Saturday afternoon (in my college days) to see a football game. He said, "Go ahead; but not I, thank you." He went on to explain that he had been a great sports enthusiast in Canada, and that the Lord had pointed out to him that football on Saturday and preaching on Sunday might be inconsistent (for him). I respected his convictions, and he did not try to change mine on that point.

4. We Are to Be 'Considerate' One of Another (Rom. 14:10-13)

"Let us not therefore judge one another any more: but judge this rather, that no man put a stumblingblock or an occasion to fall in his brother's way" (vs. 13). The matter under consideration may be of itself innocent enough ("nothing [meaning meat here] unclean of itself," vs. 14); but our practice may prove to be a stumblingblock to another. For example, we are told of an immigrant lad from Central Europe that was led to Christ in this country. He was invited to Sunday dinner with an elder in that

church; and beer was served. The new convert declined to drink, because by beer he had been led to strong drink. His host explained that beer with meals was the custom in the old country, and could be in America also. The young Christian bowed to superior knowledge of his elder brother in Christ. On the next Saturday night he was found dead drunk in the tavern, and was expelled from the church. It was the elder, however, who should have been expelled, because his conduct had been a stumblingblock to a weaker soul.

5. We Should Be 'Consistent' in Our Practice (Rom. 14:14-17)

"Let not then your good be evil spoken of" (vs. 16). Our background and associations may give to some wholly innocent matters an ingredient of evil that would make our doing them inconsistent with our Christian testimony and conscience. More than once I heard the late Gypsy Smith relate the story of his father's conversion. He heard the message of salvation, and with penitence received the Saviour as his own. That evening he returned to his motherless children in the gypsy wagon, and related to them all he knew of the Saviour and of the Scriptures. Then he prayed with them, setting up a family altar the first night of his new life in Christ. The following morning he repeated the whole matter again. Then he went back to town and took with him the dearest treasure of a gypsy's heart, his violin. On returning home that night he was without it, for he had sold it. He had sufficient spiritual insight, the first day of salvation, to realize that the old association of drinking and dancing places, where he had used his violin, would be inconsistent with his stand for Christ, and detrimental to his own conscience. We are glad for those whose background allows them to play the violin for God's glory; but whatever is inconsistent to us and to others must be abandoned.

6. Is Our Conduct 'Constructive'? (Rom. 14:18, 19)

"Let us therefore follow after the things which make for peace, and things wherewith one may edify another" (vs. 19). There is justifiable and timely irony in the parallel passage, "Now as touching things offered unto idols, we know that we all have knowledge. Knowledge puffeth up, but love edifieth" (I Cor. 8:1). The emphasis is on the word "knowledge," referring to what we allow for ourselves in Christian conduct. This "knowledge," however, is often self-centered into standards of its own, and is utterly oblivious of the feelings or fears of others. Such "knowledge," cocksure and cantankerous, swells us into pride, to the point of our being contemptuous of others, for we can do this or that with a clear conscience; whereas, true Christian love and compassion for our fellow-believer would build him up in the faith. In our conduct we have a very real choice at this place. Do my words, actions, standards, make for peace, to establish others in the truth of the gospel; or do I live to myself, unconcerned about the blessing promised to the peacemakers (Matt. 5:9) or about building strong Christian character and convictions in those that are as yet weaker in the faith? In that same vein is the admonition to consideration for others, "Brethren, if a man be overtaken in a fault, ye which are spiritual, restore such an one in the spirit of meekness; considering thyself, lest thou also be tempted. Bear ye one another's burdens, and so fulfill the law of Christ" (Gal. 6:1, 2).

7. We Should Be Careful of 'Conscience' in What We Allow in Christian Conduct (Rom. 14:20-23)

"Happy is he that condemneth not himself in that thing which he alloweth" (vs. 22). Careful, I repeat, of conscience, our own as well as that of others. "Hast thou

stay through the entire eight days. God has blessed him with a burning heart, with great zeal; and he speaks with color and conviction and power. Everywhere he goes God uses him to win men as well as young people. His young ministry has been blessed to the saving of thousands of souls and his burning convictions make him a special help to preachers.

Mr. Harry Saulnier, director of the Pacific Garden Mission, with his workers, win an average of nearly six hundred men to a public profession of faith in Christ as Saviour each month—some seven thousand in a year's time. Thank God for Brother Saulnier! You will want to hear him and see him.

Pastor William McCarrell went to Cicero Bible Church when it was on the point of closing its doors, a little futile, powerless handful of people meeting in a building about to be sold, in a wicked neighborhood. But the church has grown to one of the greatest in Chicago and Dr. McCarrell has led thousands of others to win souls. You will hear him with blessing. Last year the Cicero Fishermen's Club won 5,206 people to profession of faith in Christ.

The editor will, under God, be speaking on prayer, how to be filled with the Holy Spirit, the price of revival, etc.

I believe that God is ready to help us and turn all of our hearts to Him in a wonderful way so that we may have again a mighty sweep of revival across this land. Come and wait on God with us! Come to Chicago and be blessed! I hope that churches will send their pastors. I hope that interested people will make up car loads of Christian workers and bring them to the conference.

Make Plans, Reserve Rooms Now

Elsewhere in this paper some hotel rates are given of hotels either in walking distance of the Tabernacle or available by streetcar. Make your reservation at once, if you plan to attend the conference. Get a room reserved now and then when you get off the train you can get a taxi immediately to your hotel and room with no delay.

One fine Baptist organization offers a few beds at the nominal price of \$1.00 a night to take care of linen and maid service. This is for men only, for Baptist preachers attending this conference.

Other beds will be provided free for ministerial students and pastors of small churches or young evangelists who cannot afford to pay for hotel rooms. However, we will expect those who get free rooms to attend regularly the services of the conference, of course. And those who want such rooms must write soon so they can be provided. Make your plans at once. Do not miss this time of blessing!

Extra Features

Besides the scheduled program there will be prayer meetings every day, there will be meetings of preachers to talk over their problems, to ask counsel of experienced and Spirit-filled Chris-

faith?" (vs. 22), does not refer to saving faith in Christ, rather to faith or confidence that our conduct is correct according to the standards of God's Word. If so, happy one, under the blessing of the Lord; but there is condemnation of conscience if we act without that confidence "whatsoever is not of faith [confidence in our conduct] is sin" (vs. 23). The admonition can be stated in elementary terms: if it is doubtful, it is wrong for you. One remembers the account of the Scotsman who had a dress shirt, to be worn on special occasions. After he had used it several times he would question the cleanliness of the linen, and possibly take it to the window for better light. His wife's words were very wise, "If it's doubtful, it's dirty."

We have to live with our own conscience, to be under self-condemnation as well as under the

(Continued on Page 8)

On to Chicago

(Continued from Page 3)

tian leaders. There will be showings of gospel films. If there is a deep-felt need, we may have an all-night prayer meeting, or a half night of prayer, or two. We will probably have periods of confession of failure and sin and pray together over our faults.

A number of great Christian institutions in Chicago will be worth a visit. Probably a tour can be arranged for Moody Bible Institute Saturday morning for those who want to see the school that D. L. Moody founded. The Christian Business Men's Committee have a service at noon week days, Monday through Friday, and it will be of interest to many to be present in these services.

Of course there will be times of requests for prayer, there will be sweet testimonies. It will be a great blessing to get in touch with Christians who come from all parts of the country.

The music will be one of the most blessed parts of the conference. Merrill Dunlop, a really distinguished pianist and organist and song writer will be song leader for the conference. Elbert Thurwalden Tindley, a tremendously gifted, Spirit-filled soloist will bless our hearts and lift us up to heavenly places as he sings with passion and drama and the power of the Holy Spirit. You never heard anything like him if you never heard Tindley! Mr. Emil Aanderud throughout the conference will help with his cor-

net, trombone and euphonium. I have never heard his equal. He is a devoted Christian. And we hope to have Evangelist George Bennard who wrote "The Old Rugged Cross" and many other remarkable songs, and Miss Winifred Larson, Swedish singer who sings the gospel with great power.

Make your plans at once! Make your own hotel reservation. But ministers who cannot afford to pay for hotel rooms and wish us to secure free beds must write at once to Evangelist John R. Rice, 214 West Wesley Street, Wheaton, Illinois.

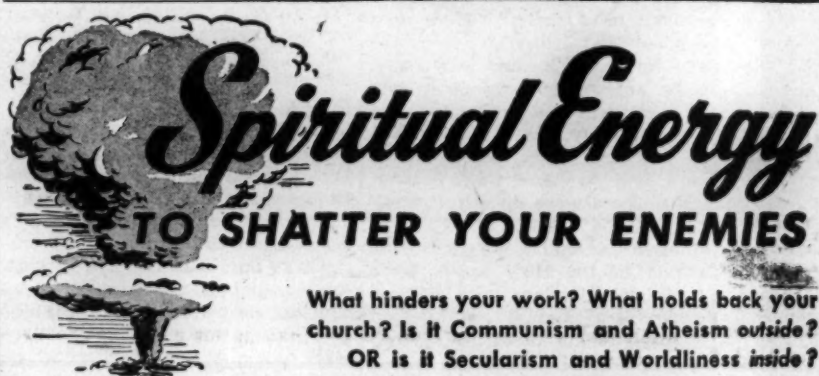
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When Is It Finished?

(Continued from Page 1)

that suddenly a hand was on his shoulder, and a Roman soldier spoke to him: "Come on, big boy, get under the beam of wood!" And Simon found himself a party to a strange procession. On his huge shoulders lay the cross of Jesus. The Galilean staggered on ahead toward the Place of the Skulls. And the black man from Cyrene followed Jesus, bearing the cross!

When all the Caesars are forgotten and the names of the mighty perish from the earth, mothers will still be telling their children of Simon of Cyrene, who bore the cross of Jesus up Mount Golgotha.

What an opportunity for Simon Peter, when Jesus fell! Simon was somewhere on the edge of that mob. He who had denied his Master and afterwards wept bitterly was, no doubt, near enough to know that the Man who had wiped his feet with a towel was down, crushed beneath the burden of His cross. If only Peter had rushed in and said, "Say, fellows, this is an innocent Man. I know Him. I know who He is, why He came to this earth. Stand back. If He must die, let me bear that cross!" But it was another Simon who carried the rugged tree upon which the world's Redeemer died.

Where was John, who had leaned his weary head on Jesus' breast? Now the Master Himself was tired. If John had taken that cross upon his back and followed Jesus up that historic slope, his Gospel would have had another chapter. And what a climax! But a stranger stepped into history that day and will never step out, as long as men shall worship God.

What is this cross we preach? Is it the beam of wood? Is it a watch charm, an electric sign on the steeple of the church, an ornament about the neck of a charming girl, an object of veneration and worship surrounded by candles toward which the chancel leads and at which all that is left of the altar ends? How pitiful!

The Cross Was Born Before the World Was Begun

In our day of cheap pretense we have missed the meaning of the cross. Sometime, back in the morning of the ages, God's heart melted with pity for fallen man. "God so loved the world..." In His eternal planning God did the only thing that could be done to satisfy the demands of justice and meet the stern realities of the law that had sprung from His holy nature. He laid the cross upon the heart and shoulders of His only Son. As in Adam's sin the seed of death had been planted in the race, so in the redemptive sacrifice of Christ should the planting of eternal life come the way of all mankind. It is a deep mystery, but a glorious reality.

Time passed, possibly aeons, before the song of the angels was heard in the night and a star leaped forth over Bethlehem. Earth's manger housed Heaven's Prince, as a virgin mother held in her arms the very God in human flesh. That mother was too poor for the inn. But Heaven was rich enough to dedicate and sanctify a stable. That manger is the marvel of the ages. God in the helplessness of a newborn babe! Such was the meaning of the cross.

He was fleeing from the deadly wrath of Herod, who sought His life before He could stand on His little limbs. And the cross was with Him, as the desert winds burned His baby cheeks. He was hunted as hounds hunt a fox.

God worked at a carpenter's bench, God with a carpenter's hands, God eating a carpenter's fare, God living in a carpenter's humble home, God taking His place in the social life of Nazareth among the workers—a carpenter! Here was the cross!

When Christ went into the wilderness to meet the Devil in that terrible battle, the significance of which we little understand, He carried the cross along. He was

alone, hungry, thirsty, without shelter.

Throughout Jesus' short ministry He was hunted and hounded, "despised and rejected of men; a man of sorrows, and acquainted with grief."

In the garden, the cross pressed; and as though His very soul were going through a winepress, the blood oozed through the pores of His skin. He stood alone in Pilate's court, and yet not alone, for the cross was ever with Him. Heavier than the beam of wood that broke His physical strength was the cross that weighted down His loving heart. They killed Him. But His cross remained. He took it with Him into a borrowed tomb. He carried it forth into the dew-wet garden on that great day of resurrection. When He ascended on high, He clutched the cross close to His breast; and, as He stands now, your intercessor and mine beside the great white throne, the cross is present. Every sin that sears the soul of man and brings the blackness of eternal darkness nearer adds to the weight of that cross and crushes to the breaking point the heart of Christ.

Until the last son of Adam has had a chance to accept redeeming grace, and until all who have believed have been gathered in, the cross of Jesus will remain.

And yet how strange the lesson of this circumstance! In the agony of Golgotha's ascent a man—a black man, a despised farmer from Cyrene, a stranger to the rabbi, a man unheralded among the Romans—shares in this triumphant march of suffering for the souls of men. Simon did not become a little redeemer. But Simon did walk under the other side of the yoke. The cross of Christ was not without its human parallel that day. Golgotha felt the tread of God—and a man! We wonder if Christ was not plowing this very soil when He said: "If any man will come after me, let him deny himself, and take up his cross, and follow me."

A Cross for Saints as Well as Saviour

But someone will ask, "Was not the work of the cross finished on Calvary?" Redemption was complete on Calvary. When Jesus said, "It is finished," He meant just that. The price had been laid down on the counter. The atonement had been offered. The substitution was perfect and perfectly wrought. Man had been reconciled to God through Jesus Christ by the shedding of the blood of God's only Son. More than that, a God who has never and will never make peace with rebellion and evil, whose anger is hot against sin forever, had been reconciled to man by this same death. Justice had been satisfied. The law no longer held its ax of penalty over the throat of the race. Redemption was perfect and complete. It was finished.

But the cross? The cross marches on. It is the center of the gospel message. It is the hope of all mankind. A war-torn world looks toward the cross for hope of permanent peace. There can be no social justice, no moral reform, no righting of the wrongs that grip men's spirits and sear men's souls unless the cross is present. For the cross is redemption plus. It brings salvation and then some. Wrapped up in the meaning of the cross are man's personal destiny and humanity's greatest good and only security. The whole plan of God, by which all that man lost in Eden shall be retrieved, centers in the cross.

And the strangest truth within this strange message is the fact that in the program of the cross, God marched up the hill in front, and a man followed after. The cross was not built for God alone, though God alone could meet its full requirements. The cross was built for God and a man. Therefore God and man are ever found walking and working and suffering together, as humanity's unbearable load is lifted and carried forward up the hill. What is more, God paused in the act of redemption long enough to welcome as His comrade and fellow traveler one whose sin was a pub-

lic shame, one who indeed was worthy of death, but who with the hot tears of repentance on his cheeks looked with faith toward the dying Redeemer and said, "Lord, remember me!" Glorious is the fact that they both went on from there together.

Paul argued it thus: How shall we meet the fact of sin that dooms and damns? We shall meet it with the gospel of Jesus Christ and Him crucified and risen again. But how shall the gospel be proclaimed without a preacher? "It pleased God by the foolishness of preaching..." Therefore I am ready to preach the gospel to Jews and Gentiles alike, even to all mankind. And what is this gospel? It is the good news concerning redemption from the Fall, salvation from sin, and grace that keeps and brings victory in life and death forevermore. "A fountain has been opened." This is the purpose and program of the cross, in which and concerning which God and man have entered into partnership.

The Lure and Challenge of the Cross

But the cross is more than the center. The cross is the lure. It is the bait. Jesus tells us that we are to be fishermen, catching men. Fishermen who succeed are men who have something to offer. Suppose I built a beautiful fish-house down by the side of the lake, designed it after the Gothic pattern, placed stained glass windows in it, burned candles in it at noonday, carpeted its floors,

ornamented its walls, and placed outside its doors an electric sign that read: "Fishhouse. All fish invited. Fishing hours 11:00 a. m. and 7:00 p. m." How many fish would I catch?

The church of the twentieth century is getting much advice as to its future course. Some think we should unite with organized labor. Some advise that we go socialist. Some are of the opinion that our hope is the entertainment field. Some suggest athletics. Some insist that we specialize on pacifism. It is certain that Protestant Christianity must do something. We have not been securing the catch of fish of late. I suggest that we try the cross.

There is now a tremendous youth movement on in America. Some criticize it. Some even condemn it. But no one denies that it is gathering momentum. It is worthy of study. What is the incentive? The movement is not specializing on dancing and recreation and frolic. It is not a pacifist movement. It does not have much to say about racial matters, or organized labor in its battle with capital. What is the lure? It is certain that youth is massing in this movement as youth has never massed before. There must be a secret. I have attended several of these meetings. They are lively, full of vigor, sometimes excessive in enthusiasm. But I have noted one thing—the songs are all about Jesus Christ and Him crucified, His saving power, and His abounding grace. The message is

forever circling around the cross. The call at the conclusion is for youth to accept this crucified Redeemer as Saviour and Lord.

There is a sense in which Mussolini offered the youth of Italy a cross, though not the cross of Jesus, and the youth of Italy marched. Hitler's youth movement was a cross movement, though the Redeemer of mankind was ignored, and the youth of Germany goose-stepped in one tremendous response. Stalin and those who went before him held out to Russian youth a cross, a blasphemous substitute for the cross of my Saviour, but a cross; and Russian youth went forward as one. My question is: If the youth of Italy and Germany and Russia and Japan will march behind the sorry crosses held up before their eyes, what will the youth of America do if Protestant Christianity should hold up before their eyes the cross of Jesus?

How cheap we have been in our challenge! The dance in our churches! Bridge and other card games in our youth socials! Sunday afternoon golf for young Christians! Cocktails and highballs for those whom, in their youth, we would persuade to remember their Creator! No wonder the youth of the church are not marching! No wonder many churches are in retreat!

Martyrdom still spells victory in the church of God. I heard a bishop say recently that he expected to live to see men forced to submit their manuscripts to political authorities before they

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"God's Cure for Anxious Care"

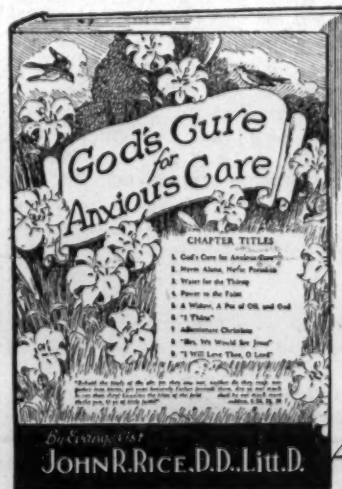
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CHAPTERS:

1. God's Cure for Anxious Care.
2. Never Alone; Never Forsaken.
3. Water for the Thirsty.
4. "Power to the Faint".
5. A Widow, a Pot of Oil, and God.
6. "I Thirst".
7. Affectionate Christians.
8. "Sir, We Would See Jesus".
9. "I Will Love Thee, O Lord, My Strength".

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When Is It Finished?

(Continued from Page 5)

delivered their sermons. When that happens, the jails will be full of preachers, and a revival will sweep the land. God and a man will go marching up the hill!

I heard two learned preachers argue as to where Methodism was born, whether in a prayer meeting or in a university. I know where first-century Christianity was born. I know where the Reformation was born. I know where Protestantism was born. The evangelical Christian movement was born out in the night, where a man hung at the end of a rope and the wind swayed his body back and forth. In his dead hand he still clutched a Bible. Evangelical Christianity was born in damp dungeons and black-dark prisons, where rats and vermin were the comrades of saints. Evangelical Christianity was born where a girl, still in her teens, stood with her back against a stake and sang a song of triumph while the flames made a framework of glory about her face.

Let not the cheap, soft, slushy processes of this cheating day deceive you. The cross of Jesus is still the lure!

The cross is also the hope. It is our only hope. It is the only hope of fallen man. It is the only hope of the race. It is the only hope of the nation. It is the only hope of the world. Our education cannot save us. Just as education came to her peak, the world went crashing to the bottom. The greatest achievement of science in our generation has been to perfect an instrument of destruction and death that can burn and sear and exterminate the population of a whole city within a moment's time. Colleges and universities are lame props, indeed, if future civilization must depend for stability upon them alone.

The Cross, the Only Message of Salvation

We are told that the working people are on the march and that organized labor will dominate the world. Therefore the church is urged to cast her lot with the C.I.O., the A.F. of L., and the labor unions of Russia, England, and France. If all we have to offer is a higher wage, the socialization of industry, some form of communism, a full dinner pail, and two full beer mugs, then we are through. The church of God must stand for fairness and justice in all human relationships. Her message must be clear, positive, and courageous. She must never sell for gold or cower at threats. But hers is not a message of meat and drink. She is ordained of God to be the only instrument and agent among men through which the message of salvation shall come to the human heart and through the heart to humanity. She preaches the cross—"to them that perish foolishness; but unto us which are saved it is the power of God."

I am not afraid of this "bloody" gospel that has tinted the centuries crimson—this gospel of hurt, of pain, of torture, of infinite suffering. It is the gospel of one who has been crushed going on ahead, and one who is loaded coming on behind. I am certain that when Christ said, "It is finished," He meant only that redemption was complete. And yet Simon had completed a job. A suffering that belongs to Christ alone and not to His disciples is unfinished. Let's say it otherwise. Christ would have remained unfinished in His mission and glory but for that terrible hour on Golgotha. Christians are never finished until they suffer, deny themselves, take up their crosses, and follow one whose back dripped blood as He staggered up the hill.

Men scoff at this gory Bible, this bloody gospel, this Christianity that divides asunder and bleeds. They do not like the hidden secret of bleeding. I found a red rambler climbing about on my garage when I first bought my home. The spring came, and I was disgusted. It bloomed, but most unworthily. I thought of destroying it. Evidently it was an inferior rose. But some neighbors made a suggestion. I followed

that suggestion. One morning in midwinter I climbed a stepladder and used a saw. I cut it with pruning shears. I hacked it with an ax. I tore its branches from their settings. I hauled literally a truckload of that rosebush to a trash pile and burned it. I left the plant but an unsightly fragment of itself, wounded, bleeding, lacerated, maimed, and torn.

But when spring came, I think I saw dimly the vision of "the body that shall be." My friends drove in for miles to see that rosebush. Its beauty had been multiplied beyond my dreams. When the church learns again the inner secret of the cross, the cross that bleeds, she will have come again to be "a thing of beauty and a joy forever." No other process or program will suffice. The cross is our only hope, for in its glorious meaning lies that divine energy, greater than atomic force, which Paul refers to as "the power of God."

In conclusion, let us attempt to discover a fuller meaning in Christ's words, "It is finished," than some of us have carried with us in our hearts. How can there be a richer thought, a greater fact announced, a more sublime truth heralded than the culmination of God's eternal plan in redemption? Surely this is the climax. But Christ uttered a riddle when He said to His disciples that the believer should do "greater works than these." Certainly man can never climb higher than Calvary or grow taller than the thorn-crowned Redeemer of mankind. Christ had finished, and yet Christ had only begun.

If the glorious program of the cross had been finished on Calvary, there would have been no empty tomb. The church of the first century would have been left with a dead Christ on its hands. There would have been no Pentecost. Whatever lay behind, so challenging was the pioneering out ahead that Christ was up and at it within three days after His agonizing death. He was preparing His disciples, instructing them, assuring them, cheering their troubled spirits, making their hearts courageous, and delivering to them the greatest commission of the ages. And the thing that happened on the hill slope, as the mob screamed its hate and wrath, must now be multiplied with infinite zeal and purpose. Whereas Simon of Cyrene tracked Him up that hill and shared the load, now a thousand Simons must take up their crosses and follow.

Christianity's full granaries at harvest time must be the results of one who planted, another who watered, and the Christ who gave the increase. The unfolding results, the explosive results, the revolutionary results of the gospel belong to Christ and Simon—God and His man who follows after. Christ was not only the God-Man, but His plan and program as surely link God and man. The supernatural flowing through human channels is the secret. Without this combination, the Christian church becomes the laughingstock of the world, the most ridiculous abortion of all times.

The Christ of the Cross Is Coming Back

And when shall the finishing of that which is still unfinished be? If, when redemption was finished, the purpose and program of the cross began, when shall there come the final climax? Is there an hour ahead? Shall we look forward?

When I was a child, I heard the old bearded fathers sing:

The kingdom is coming, O tell ye the story,
God's banner exalted shall be!

The earth shall be full of His knowledge and glory,
As waters that cover the sea!

But when? Some of us grow weary with the load. The hill is steep. The skulls lie all about. When will deliverance and the crowning day come?

As Jesus left His strange little army, now about to go out and turn the world upside down, two

Four Appointments

(Continued from Page 1)

power of life and death are with Him. He can impart life and He can take life because He is God. In only two cases thus far in the history of mankind has this appointment been set aside, and in one instance one of the characters will come back only to be slain upon the streets of Jerusalem. The two personages who have not tasted physical death are Enoch and Elijah. But according to prophecy, Elijah will return as one of the "two witnesses" spoken of in the book of Revelation, and according to the story as revealed in the eleventh chapter, he will experience that which he has missed.

Christians living at the time of the rapture of the church will escape this appointment for they will be translated without seeing death. In I Corinthians 15:51, 52 we read, "Behold, I show you a mystery; We shall not all sleep, but we shall all be changed. In a moment, in the twinkling of an eye, at the last trump: for the trumpet shall sound, and the dead shall be raised incorruptible, and we shall be changed."

We will not miss the change, praise God, though we will miss the experience of physical death. How it does behoove all to be ready for this momentous event, which I am persuaded to believe is not very far hence. The veil between the present hour and the moment of His appearing in the air to receive His own unto Himself, is swaying with the breath of His divine presence. Soon He will appear. Christians are not looking for signs, but they are waiting for the "shout," and what

heavenly guests in white appeared and spoke to them. If some Hollywood producer could only get upon his screen that scene, it would be the sensation of any day. Christ had just told the little crowd that they were to be His witnesses "unto the uttermost parts of the earth," when suddenly He began to rise. Their eyes followed Him. They watched Him a hundred feet up there, standing erect—on nothing! And now He was a thousand feet from them, literally traveling into the heavens, seemingly on His own power. Their eyes filled with wonder, their hearts almost leaped in their bosoms—both eyes and hearts were on Him! And then the cloud. He entered it. They thought they saw Him smile back, no doubt. He was gone from their sight. "Behold, two men stood by them in white apparel."

Heaven, that called upon a man to carry the beam of wood up Golgotha, had now sent two of its own citizens to lift the load from the hearts of that little assembly that stood looking into Heaven.

"Ye men of Galilee, . . . this same Jesus . . . shall so come in like manner!" Then, not in agony, but with trumpet blast shall be the finish!

I wish I knew whether Simon of Cyrene was with that little band that came slowly down from the Mount of Olives, after they had seen Him go and had heard the message of the heavenly guests. I like to hope that he was. I like to think that possibly there came to the black giant of Cyrene more than the load of the beam of wood. I have pictured him sitting with glowing face, listening to the preaching of Paul. I have dreamed of the love of Christ in his heart, as well as the cross of Jesus on his back.

If he were there that day, how exultant must have been his spirit as he heard the announcement of the two heavenly guests! I would like to stand near Simon of Cyrene when the cloud appears in the heavens and "the Lord himself shall descend . . . with a shout, with the voice of the archangel, and with the trump of God." I can picture Simon smiling and saying to me, "You know, I followed Him up Golgotha and carried His cross for Him."

"'Twould be holy boasting. But I would understand.

a shout it will be as they are called higher!

God is the One who has made the appointment with death. It is His judgment upon the sinner. Let us face the teaching of the Word relative to death. There are all sorts of strange notions extant as to the meaning of death. But God has told us what it is and what to expect when it happens. There is nothing mysterious about it, and by no means are we to think of it as a leap in the dark. How can it be when God has made it so plain upon the pages of His blessed Word? I know there are many these days who deny it, and I know of people who forbid the word "death" being mentioned in their presence. All of this is silly and so contrary to the facts and to human experience. Since it is such a common experience and so familiar to our sight, the only wise thing to do is to face it and be properly prepared in every way possible when it comes. God, Himself, has established the hour, but to few has He ever revealed when the appointment will be met and how.

There are various types of death mentioned in the Bible, but the text which we are considering has reference to physical death. This death is as old as the history of man, and first struck man back in the Garden of Eden at the time when he sinned against God. Both the Old and New Testaments make this luminously clear. While Adam lived more than nine hundred years in the body after he had disobeyed God, yet the processes of death set in. He died instantly in a spiritual sense and immediately was headed in the direction of physical death for his body became a thing of mortality.

Genesis 3:19 reads, "In the sweat of thy face shalt thou eat bread, till thou return unto the ground; for out of it wast thou taken: for dust thou art, and unto dust shalt thou return." He went from the garden to the field, and from play to work. In a sense, working is a curse to the natural man and this being the case, how foolish it is then to work for salvation. In Adam's unfallen state he worked without sweat and without fatigue, but how different in his fallen condition. His sweat, his labor and his return unto the ground all give evidence of the curse upon him because of his sin.

The New Testament teaching squares with that which we have just faced. In Romans 5:12-14 we read, "Wherefore, as by one man sin entered into the world, and death by sin; and so death passed upon all men, for that all have sinned: For until the law sin was in the world: but sin is not imputed when there is no law [forbidding it]. Nevertheless death reigned from Adam to Moses, even over them that had not sinned after the similitude of Adam's transgression, who is the figure of him that was to come."

Men die in Adam not merely because they transgressed the law, but because they have inherited his carnal nature. Their transgressions may not resemble the sin of Adam, but they die just the same. The death penalty was pronounced upon the federal head of the race and all die in him. Since all die, this in itself proves the universality of sin. If there was no such thing as sin there would be no such thing as death.

The death of which our text speaks affects the body only. Physical death is not a cessation of life or of consciousness. From one end of the Bible to the other, God seeks to reveal to us that though the separation of soul and body takes place, it is not an annihilation of either. The body returns to dust where it remains until the day of resurrection and the soul goes to the place of divine appointment established in the councils of eternity. Those passages in the Scriptures which seem to teach at first blush the unconsciousness of the soul in death, do not do so when considered in the full light of the context.

All physical death terminates at the resurrection. There are

two types of resurrection—one the resurrection of the just unto life, and the other, the resurrection of the evil unto damnation. Jesus Himself brought this out clearly as recorded in John 5:28, 29, "Marvel not at this: for the hour is coming, in the which all that are in the graves shall hear his voice, And shall come forth; they that have done good, unto the resurrection of life; and they that have done evil, unto the resurrection of damnation." While other Scriptures teach that these two resurrections are a thousand years or more apart, nevertheless, they will occur just as the Lord has declared. None will miss them.

For the child of God physical death has a special significance, and it is an experience of which he need have no fear. If the Lord tarries, like the unbeliever, the believer must die because death is a consequence of sin, yet its sting has been removed. The body is sown in weakness, yet it is to be raised in power. The Christian's death is called a "sleep" which is expressive of a temporary condition. He may be awakened any moment when "the shout" is heard and the voice of the archangel calls forth from the cold depths of the grave. The dust of mortality will quickly assemble and be transformed into a body like unto His glorious one. Meanwhile, the soul goes to be with Jesus where in His presence it abides and awaits the glad and glorious morning of resurrection when the soul shall once again inhabit the body.

The question arises as to how this divine appointment is to be met. Will we meet it as a Christian or as a sinner? As a Christian, we have nothing to fear, but as a sinner there is everything to fear and the lost may well tremble at the thought of death. Nothing but eternal damnation awaits the soul that passes from this life into the next without Christ. "As a tree falls so shall it lie." There is no salvation for the lost soul after he leaves the realms of time.

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Four Appointments

(Continued from Page 6)

"Behold, now is the accepted time; behold, now is the day of salvation" (II Cor. 6:2). It is of the utmost folly to turn a deaf ear to the warnings of the Word and to rest in that Devil-begotten philosophy that tells us to let the future take care of itself. Oh, sinner friend, beware lest you discover your mistake when it is too late.

While the word "appointment" is used but once in this passage, yet there is the suggestion of other divine appointments. The "after this" is suggestive of it and might be paraphrased, "But after this appointment of death, there is another." It is

The Appointment With Judgment

Even though many people do not like to think of the idea of coming into judgment, we cannot dismiss the "after this" of the passage before us. God reminds us that there is a life beyond this one. If any have doubts concerning life beyond the grave, let them repeat these two words over and over, "after this," "after this." Multitudes are going to be shocked to find themselves up against the moment of accountability before God. No man on the earth, above the earth or beneath it can produce an argument that will efface these terrible and powerful words—"after this."

I wish I could repeat these words to every infidel who denies the existence of God and who blatantly declares that death ends all. He needs to be reminded that there is an "after this," even though he laughs at the thought of life beyond the grave. Those contemplating suicide as a cure for their troubles need to come face to face with these words. Suicide is not the way out of difficulties. It is the way into greater ones, and that is because there is an "after this." I would like to repeat them daily in the ears of those who imagine that life consists in the abundance of the things which he can possess. I would remind young people, living in the mad swirl of pleasure and who fancy that they are on earth merely for a good time, of these words. I wish I could write them in such a way that they would appear every day on the horizon, and then on the western sky so that men could read them as night comes on. I would that I could pen them in letters of fire across the star-studded sky so that they would haunt every soul that seeks rest in sleep.

Judgment is an unpleasant subject in some respects, yet it has to be faced for it is a very vital part of the divine record. Christians are not excused from accountability. While they will never come into condemnation, because they have passed from death unto life, they will have to give an account of their deeds before the judgment seat of Christ. This judgment will determine their rewards and position in heaven. "For we must all appear before the judgment seat of Christ; that every one may receive the things done in his body, according to that he hath done, whether it be good or bad" (II Cor. 5:10). Unbelievers will not appear in this judgment, only born-again ones. In this judgment, the sin question will not be to the fore but the service question. This will take place when Jesus comes. "And, behold, I come quickly; and my reward is with me, to give every man according as his work shall be."

The unbeliever will appear before the judgment seat of God which is known as the Great White Throne. How clearly this is set forth upon the pages of God's Word, "And I saw the dead, small and great, stand before God; and the books were opened; and another book was opened; which is the book of life; and the dead were judged out of those things which were written in the books, according to their works. And the sea gave up the dead which were in it; and death and hell delivered up the dead which were in them; and they were judged every man according

to their works. And death and hell were cast into the lake of fire. This is the second death. And whosoever was not found written in the book of life was cast into the lake of fire" (Rev. 20:12-15).

If men refuse to believe the truth about Jesus' death and thus escape the penalty of their sins, they will have to stand before God and give an account of their deeds, even as this Scripture emphasizes. Those who resort to living up to rules and regulations and who seem to think a life of good works is bound to be pleasing to God need to face this passage and heed the warning. The only way to escape this awful appointment is through faith in the finished work of the Lord Jesus Christ upon the cross. The eternal state of the wicked is the lake of fire which is described in this passage as "the second death." For the lost soul it is just as certain as the appointment which precedes it.

There is a third suggestion of appointment as found in the passage which we are discussing. It is

The Appointment With Calvary

"So Christ was once offered to bear the sins of many." Here is an appointment which was made not only when there was human need, but from before the foundation of the world. It was conceived in the mind of God and was a part of His eternal purpose. Redemption was not something invented to meet an emergency when man fell. God knew and prepared against the sin of Adam. Christ came in due course of time and died upon the cross, thus meeting the appointment as God had foreordained. The question arises—have we met Jesus at this place? How necessary it is that each one of us shall go to Calvary to get acquainted with our sin-bearer. This is an appointment which every one should keep without fail. It is for his eternal well-being.

Many are confused as to the meaning of the death of Christ. We must ever keep in mind that His death was voluntary on His part. He was not a victim of the Roman government. He didn't meet death because He couldn't help Himself. Matthew 27:50 reads, "Jesus, when he had cried again with a loud voice, yielded up the ghost." That is, "He dismissed His spirit." He was complete master of death. It was an act of the will, and He did not permit death to touch Him until He had paid the last farthing of man's sin debt. Said He, "No man taketh it from me, but I lay it down of myself. I have power to lay it down, and I have power to take it again" (John 10:18). This fact differentiates the death of Christ from all others.

Then in Hebrews 9:26 we learn that His death was substitutionary. "But now once in the end of the world hath he appeared to put away sin by the sacrifice of himself."

It is said that a certain church, in order to appeal to all classes, deemed it necessary to adopt a new "statement of purpose" from which the mention of Christ and Christianity were omitted. Public announcement was made that this particular church had "dropped Jesus." What a tragedy! It had sealed its doom, and so have all those who have eliminated Him from their hearts and lives.

The last appointment suggested in the portion for our study is found in the last statement. It is

The Appointment With Victory

"And unto them that look for him shall he appear the second time without sin unto salvation." This is one of the three appearances mentioned in the closing section of this ninth chapter. The twenty-fourth verse states that He now appears; the twenty-

sixth, that He hath appeared, and this one, "He shall appear." And just as the first two are fulfilled literally, so will it be with the third statement. Christ Jesus hath promised His return; the angels have promised His return, and the Holy Spirit has promised His return. Would any one be so foolish as to deny His coming, and belittle those who are patiently awaiting the fulfillment of these various promises, which are but a very few compared with the great number given in various parts of the Scriptures? All Christians should be numbered among those who look for Him, and who are making themselves ready for that glad and glorious event.

His return will be "without sin unto salvation." This does not mean salvation from the penalty of sin for this was accomplished by His work upon the cross. It does not mean salvation from the power of sin, for this is accomplished daily as we look to Him and appropriate and enjoy His victory. But it means salvation from the presence of sin and from the grave. It will be a salvation in the future from Satan, the Antichrist and the False Prophet spoken of in the book of Revelation and in some of Paul's epistles.

Our Lord Jesus will surely keep this appointment! His Word cannot fail. Men may laugh and say that it is visionary and impractical, yet the Spirit, through the Apostle Paul, has spoken of it as a "blessed hope." "Looking for that blessed hope, and the glorious appearing of the great God and our Saviour Jesus Christ" (Titus 2:13). To every Bible-

Dr. Bob Jones Says:

"As far as we are able to get the figures, the ministerial students from Bob Jones University led to the Lord Jesus Christ approximately 15,000 people during the summer vacation. They also had something like 15,000 backsliders reclaimed under their ministry. This will give our Christian friends an idea of the type training a young person receives in Bob Jones University. Many of our students who are not studying for the ministry did personal work and conducted services and led people to the Lord Jesus Christ. We have no record of the number of these decisions. You understand that Bob Jones University is not a 'preacher school' any more than it is a 'teacher's school' or any other kind of school, but about one-third of the students enrolled this year are young men preparing for the ministry. Many of these young men have to have some financial assistance in order to get their training. If you Christian people will give Bob Jones University one million dollars as a Student Loan Endowment Fund, we will be able to help the students that need help so they can stay in school, not only under present conditions but under conditions that may develop in future years. It seems to me that no such opportunity has before been offered to Christian people to invest some money for God where it will bring such wonderful returns for time and eternity. Re-

member, any money you contribute toward this fund will be used not only to help the students pay their way in school but it will also help the school pay its operating overhead. If you are interested in missions, we are training missionaries. If you are interested in evangelists or pastors, we are training these. We have this year approximately three hundred young women who are going to be Christian school teachers. We earnestly appeal to you Christian friends to help us. Suppose each one of you take a little time to ask the Lord how much of this one million dollars He would like to have you contribute. Maybe you would like to send a contribution monthly. If you do, that will be all right. Maybe you prefer to send a cash contribution now and send a definite amount at some future date. Whatever you contribute will be greatly appreciated, and we promise you that we will use the money carefully and prayerfully so as to do the most good possible. We have been dealing with Christian people for a long time. We have always found them willing to support a good cause. We believe you Christian people are going to give us this million-dollar Student Loan Endowment Fund. Please let us hear from you and God bless you."

BOB JONES
Bob Jones University
Greenville, S. C.
(Advertisement)

loving believer there is nothing more precious than the anticipation of the fulfillment of this divine appointment. It will be the culminating event in salvation. May God hasten the hour!

Introducing Evangelist Ralph M. Boyette

By the Editor



At The Sword of the Lord Conference on Evangelism at Siloam Springs, Arkansas, we were glad to meet Evangelist Ralph M. Boyette of Little Rock, Arkansas. After meeting him personally and having the word of a number of preachers as to his soundness in doctrine and life and faithfulness and power in the ministry, we are glad to make this announcement.

Brother Boyette has a wife and one child, has had three years of happy and fruitful ministry as a pastor, and is now in his second year as a full-time evangelist after leaving the seminary.

Brother Boyette's pastor, Rev. Charles E. Lawrence, pastor, Gaines Street Baptist Church, Little Rock, Arkansas, writes:

"Rev. Ralph M. Boyette, evangelist, is a member in good standing of the Gaines Street Baptist Church, Little Rock, Arkansas. I believe this young man to be truly a consecrated, enthusiastic young Christian minister who is thoroughly sincere in wanting to do God's will at any and at all times."

"Brother Boyette has held some outstanding revival meetings in Texas and other states, and for the brief time he has been in Arkansas, has held some very successful revivals here. I know him to be

thoroughly orthodox, and a lover of lost souls. I recommend him heartily to any church as a safe and sane evangelist who will do his utmost, not only to win souls to Christ, but to strengthen the work of the pastor and the church with which he works."

Rev. John W. Rawlings of the Central Baptist Church, Tyler, Texas, writes commending Evangelist Boyette, and so does Dr. Clinton K. Clapp of Hopewell Baptist Church, Winters, California.

Dr. Clapp says:

"He held a revival meeting in our church the first part of this year; and many precious souls were won to Christ through his ministry."

"He is a real soul winner and he will do your church good; therefore, I am very happy to recommend him to any church who is in need of a real gospel evangelist."

Brother Boyette was an enterprising and successful business man before going into the ministry. We believe him to be earnest, spiritually mature, thoroughly grounded in the essential doctrines of the Word of God, fervent in spirit, and practiced in soul winning.

Those who are interested in his services may write:

Evangelist Ralph M. Boyette
2301 South Maple
Little Rock, Arkansas

Relief Parcels Give Life and Joy



The Rev. Jacob Peltz
Ph.B., B.D.

If only our Christian friends could see the letters from grateful Hebrew Christians in Europe to whom we send food and clothing! Our courage to plead in their behalf is renewed; our weariness in the constant purchase of food and labor of carefully wrapping it in parcels for shipment to Europe is lightened when we see what life and joy is given to those unfortunate survivors of the Concentration Camps.

Here is an excerpt from a letter of a Hebrew Christian widow: "In the name of my children and myself, I thank you with all my heart for your food package. We thank God for you Christians in America. Without your help it would not be possible to feed my fatherless children."

An aged Hebrew Christian from Hamburg, says: "We have just received your dear large package. You cannot imagine our great joy. I am 70 years old and I am not able to support my family with my small earnings. I am always hungry, even as I was when I suffered in the Concentration Camp. Therefore I thank you with all my heart for the great joy you brought me and my family. I cannot repay you but our heavenly Father will reward your good works."

Over and over again the recipients of our relief parcels express their humiliation and regret that they cannot pay us for what we send them. As we again plead on behalf of these hungry, homeless Hebrew Christians we too pray that our Christian friends who help us in this work of mercy may claim the promise of our blessed Lord in Matt. 25:40. Please do send us your gift at this time of great need.

\$ 5.00 will pay for a nutritious food parcel.

\$10.00 will pay for a big CARE food parcel.

\$10.00 will support an orphan child for a month.

A folder of "News Letters from Hebrew Christians in Europe" Sent on Request

Address Gifts and Communications to:

The International Hebrew Christian Alliance

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The Criteria of Christian Conduct

(Continued from Page 4)

conviction of the Spirit when our deeds are doubtful to ourselves; and on the other hand, we can have the happiness of a good conscience. We are to bear in mind also, however, the conscience of others in that which we allow. "But take heed lest by any means this liberty of your's become a stumblingblock to them that are weak. For if any man see thee that has knowledge sit at meat in the idol's temple, shall not the conscience of him which is weak be emboldened to eat those things which are offered to idols; And through thy knowledge shall the weak brother perish, for whom Christ died? But when ye sin so against the brethren, and wound their weak conscience, ye sin against Christ" (I Cor. 8:9-12). Strong and searching words that should give us a tender and thoughtful conscience, with conviction that "Wherefore, if meat make my brother to offend [stumble], I will eat no flesh while the world standeth, lest I make my brother to offend" (vs. 13). High standard? Yes, high, but also holy and helpful; with the conscience of a weaker Christian as my criterion.

§. The Final Criterion Is the Capstone of Them All: Is Our Conduct 'Christ-Like'? (Rom. 15:1-7)

"Let every one of us please his neighbor for his good to edification; For even Christ pleased not himself . . ." (vs. 2, 3). Is the welfare and well-being of others a first consideration with us, as it was with Him? Can we deny ourselves, that we might please others (vs. 1)? Is any sacrifice on our part in the least commensurate with His sacrifice for us? He has been patient with us, and desires that we be "like-minded one toward another according to Christ Jesus" (vs. 5). Do our words and our deeds, our attitudes and our acts, show forth Christ to others, especially to the weak in the faith? Are we Christ-like in our consideration and concern for them?

Non-conformity to the world, non-condemnation of others, convictions, consideration, consistency, constructiveness, conscience, and a Christlike attitude; these are criteria of Christian conduct, the spirit and not the letter of divine law! Let us apply them to our action, in the light of another's conscience. Liquor and tobacco are clearly out of keeping with these standards. The movies—the good ones, you say? The question is—are there "good ones," or is there the mixture of passion and depravity with all for box office receipts? Does the clean come out of the unclean? Roger Babson wonders why sensible Americans contribute so much to education and civic welfare, and allow all to be undermined by an hour in the movies at night. Would not my attendance at "good movies" prove a stumbling block to weaker Christians whose standards of conduct might be less informed than mine? Are the movies worldly, or Christlike? Is not a high standard of separation worthwhile for the welfare of others; for if movies make my brother to stumble, I will not attend as long as the world stands.

We have the same problem in the radio programs we hear or in the magazines we read. After a season of deep spiritual awakening at Wheaton College one freshman girl settled the radio problem by posting on her radio, "This radio is dedicated to the Lord Jesus Christ." The places we attend are before us; and it seems to me that baseball and football would be put in the clear, but prize-fighting would not be. A stick of wood and a ball—fine, as long as you 'hit' the ball, as in baseball or golf, but do not push it around as in pool. Why? because of the association of the latter with pool halls. Our dress should be conservative and in good taste. Our Lord would not have us to be startling and "smart," nor to be scarecrows. The Lord's

Day is especially important, in my opinion; for it is dedicated unto His service. The world watches the Christian, to see if he will conform to its standards of utter disregard for the sanctity of the day. Happy is that Christian who condemns not himself nor causes others to stumble by the places

he attends, purchases he makes, paper he reads, programs he hears, on the Lord's Day.

This is the discipline of desire, that we measure what we want to do by criteria of Christian conduct, with desire to be Christlike and Christ-honoring in all we do, that others may see Him in us.

A WORD FROM DR. EDMAN:

Quite possibly you know that I have been on a year's leave of absence from the College to complete a research project on medieval missions. During this year's leave I have had the opportunity to travel widely in our country and to observe educational and spiritual conditions. I am persuaded more strongly than ever before that America's deepest need is a return to the great fundamentals of education and spiritual life.

The three R's of the little red schoolhouse are traditional in American life. Reading, 'Riting, and 'Rithmetic: they constituted the solid basis of the education that helped to make America strong and free. Incidentally, there is still no adequate substitute for them. Modern so-called "progressive" methods of teaching put less emphasis on the three R's, with the result that we have before us a generation of young people who read superficially, write poorly, and are unfamiliar with the multiplication table. In the late war it was found that just plain 'Rithmetic was the greatest need of the men and women that entered the Service. It seems that for many GI's two plus two equaled five, and that the multiplication of fractions caused them to faint.

Christian education also has its basic three R's: **Revelation, Redemption and Return of Christ.** They are fundamental and essential to any true knowledge of God, of man, or of the universe. Since we are finite, and thereupon cannot know the Infinite, we need a **Revelation.** We cannot find out God to perfection; but He has revealed Himself to us in His Word, the Bible, in His Creation, and in the Person of His Son, Jesus Christ our Lord. The **Revelation of His Word** is the light whereby we trace the truth of God and His Creation.

Redemption is needed because we are sinners and are sinful. We cannot save ourselves from the penalty or power of our sins;

and like Lady MacBeth we wash in vain the stains of sin from our soul. The Lord Jesus Christ is our Redeemer, because He paid the price of our redemption on Calvary's Cross; and in the light of that **Redemption** we trace the tale of human sin and God's power to forgive sin. Who can well understand History, Sociology, Economics, Political Science, Literature, and the like, not to speak of the Physical Sciences, if he does not recognize the basic sinfulness and selfishness of the human heart, and also know God's power to change the individual and his environment?

The **Return of Christ** gives us both perspective and hope in our study of human events. Viewed in itself, human History seems to historians and philosophers just a vast and wearisome repetition of the same things, because "History repeats itself," they say; or it may seem to be just a mad-house, without rhyme or reason. To the Christian, History has meaning, because it shows man's best efforts to preserve himself apart from God; and the chaos and catastrophe we see in the world calls for the **Return of the Prince of Peace** to establish peace in the earth, so that men will "beat their swords into plowshares and spears into pruning-hooks."

To those fundamental three R's of truly Christian education we at Wheaton add a fourth R: **Revival.** Every semester we have a series of evangelistic services, and strong emphasis is placed on evangelism, in order that every student be truly born again, and that all be witness of Christ to others.

Revelation, Redemption, the Return of Christ, and Revival until He comes, those are the keystones of Wheaton's educational program. Wheaton's uncompromising Christian testimony coupled with sound and recognized scholarship has been a source for Christian leadership material for every conceivable field: ministry, mission fields, journalism, youth movements, colleges, Bible schools, seminaries, music, mission schools, medicine, science, radio, business and many others. At present more than 500 Wheatonites serve Him in the far-flung missionary fronts of the world, and over 800 Wheaton trained men minister to churches in this country.

This work of God is maintained and advanced as God's people pray and give sacrificially for its support. Will you not be a prayer-partner of the great Wheaton family, and share your stewardship to send its young people to the ends of the earth?

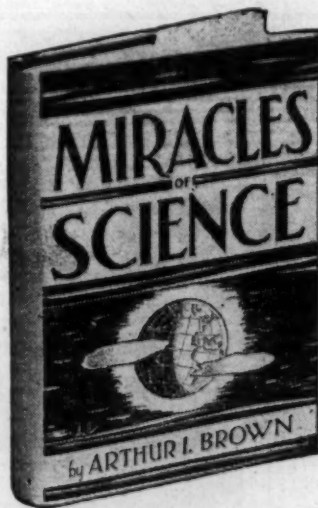
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V. RAYMOND EDMAN, President
Wheaton College
Wheaton, Illinois

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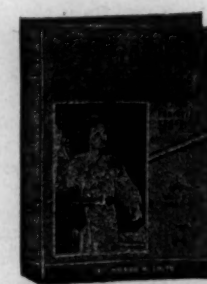
Charioteer by Gertrude Eberle. Novel of Joseph in Egypt. Fast action, ranging from battles with robber bands in the hills to the royal chariot races in Memphis, characterizes this story of Old Testament times. A tender, refreshing love story, a suspenseful plot, the work of a lively imagination on Bible facts. Gripping, thrilling. 295 pages, cloth binding and lovely jacket. Was \$2.50. Order now for gifts, **\$1.49** for your own library, while sale lasts. Only . . .

I Was Born Again—A Book of Conversion Stories. January selection of the Sword Book Club. Stories of the conversions of many people—some well-known, some not well-known. But all of them met the Lord and tell glowingly of it. There are 78 stories, including those of Dr. Bob Jones, Torrey Johnson, Einer Waermo, R. G. LeTourneau, Charles E. Fuller, John Wanamaker, Oswald J. Smith, Sam Morris, J. Wilbur Chapman, Robert G. Lee, Mel Trotter, and many others. Dr. Harry Rimmer said, "Every Christian who does personal work will get blessing and inspiration from these conversion stories when it is seen how well personal evangelism works." Those who do not do personal work will be encouraged and inspired to do it. The stories make wonderful illustrations. 253 large pages. Regular price is \$2.00. Sale price because of overstock, now only . . . **\$1.25**

Marked Men by Dr. William Ward Ayer. Nine sermons by the popular and powerful New York pastor who was recently voted one of the three most popular public personages in a

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